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SATURDAY - November 25, 1899.

A CARD FROM BISHOP SCANLAN.

I feel it my duty to protect Catholics and the public generally from fraud and imposition by notifying them from time to time that no person bearing the name and garb of a priest or sister or any one else is authorized or permitted to solicit or collect in this diocese for any purpose whatever connected with the Catholic church without having from me permission in writing bearing my seal and signature. Should any one be found engaged in doing this unlawful work of collecting without such a document, he or she, as the case may be, should be regarded by all as a fraud and an impostor.

L. SCANLAN,
Bishop of Salt Lake.

Nov. 20, 1899.

THE STAGE.

Mr. John Drew has an article in *The Independent* of the 25th inst. on "Changes and Tendencies of the American Stage." There is very little in the article to commend attention. We do not think there will be a general consensus in Mr. Drew's view that in America the influence of the stage is on the side of morals, nor will people generally acquiesce in the statement that everywhere on the stage today vice is scourged and virtue triumphant, nor more than they will acquiesce in Mr. Drew's statement that the public taste is absolutely healthy. The New York stage for the past year has been the scene of the most riotous and indecent plays almost in the history of the world, and the public taste which Mr. Drew calls "healthy," has furnished a patronage in excess of the capacity of the house wherein these indecent plays have been produced.

The stage has long been held in ill repute and has been the target for much well-directed and eloquent abuse, and the reasons for this are not far to be sought in the case of the English-speaking world. Powerful alike for good or evil, the stage has unfortunately too often tended towards the latter and in so far earned malédiction. The sombre Puritan spirit that dominated English religious thought, loved righteousness and hated iniquity with a fierceness and a narrowness that prevented anything like sane discrimination; and the stage as a whole consequently came under the ban of the pulpit and was assailed as a thing essentially evil. Such an opposition is as useless as it is unfair. It is a legitimate form of amusement; it offers a field for the noblest display of poetic genius, and it has always been a permanent fixture in the intellectual life of every civilized people. It can neither be rooted out nor cried down were such a thing needful or desirable. It will probably never be without cause for reproach, as it will always reflect the popular taste; and as long as there are classes to whom the low and immoral are fascinating, there will be plays and players to cater to their tastes.

But on the other hand, there will always be those who lift the stage to high planes and throw their influence for what is good and beautiful in their art. The writer in *The Independent*, Mr. Drew himself, is certainly an example of this class. In our own day, it should seem that the stage has set out to present all the ugliness and pollution of humanity under the name of "realism" and to teach that illicit love was the highest inspiration of the dramatic art, such as we see Mr. Carter doing in "Zaza." We have only to remember that we have had such men as Booth and such women as Mary Anderson, and still have such men as Jefferson and John Drew, Wilson Barrett and Sir Henry Irving, with such women as Miss Adams, Julia Marlowe and Miss Behan, whose ideals of art have been the side of what was high and morally pure. Such names as these redeem the stage from sweeping condemnation and lift it above the cesspool into which women as Mrs. Carter are endeavoring to drag it.

BALFOUR ON RITUALISM.

In the current number of the North American Review, Arthur J. Balfour discusses "How Ritualists Harm the Church," and in the course of his remarks, after saying that he does not charge the extreme ritualists with Romanizing, declares:

"But I do charge them with a desire to do so after, both in its form and in its spirit, the traditional character of the church to which they belong as to make it practically unrecognizable by its most distinguished and most loyal sons for three centuries; and I hold that this desire, however honorable, however distinguished, and however laudable, is to be both honorable and laudable only if it is not inconsistent with loyalty to the Church of England."

To this an esteemed contemporary heartily subscribes, and adds:

The principle is the same whether the tendency be toward what we call liberalism or the reverse. Every church

has certain tenets, certain forms of worship which are clearly defined, and the particular kind of Christianity which is taught in the church is a particular church is not the Christianity of one who refuses to accept the tenets and forms of that church without giving up the name of Catholicism. Hence such a person's claim upon the name of Catholicism is invalid. There can be no question, therefore, about the duty of the minister or the layman who finds the special creed that he has embraced satisfactory to him. He should seek his church affiliations elsewhere.

Logically speaking, no other course is open to him, and it is surprising that so many would-be reformers have failed to understand this. What they attempt to do is to arrogate the name of the organization to their peculiar style of individualism, as if the name did not already have a definite and prescriptive meaning. As a matter of fact, it does not belong to them; but signifies something which they are not and cannot be.

All of which may be very well and good, but we would like to know what is to be done in a case where the dissenters declare and firmly believe that they and they alone have kept the faith unadulterated, and that the other side is wrongfully arrogating to itself the power of deciding what are the tenets of the church and what are not. When a man begins to dissent he is generally not a dissent from the dogma of his denomination as he understands it, but from the dogma as interpreted by his co-religionists. In other cases a man is usually willing and ready to leave the fold, and with him there is no necessity of further argument. But private interpretation, once allowed, extends also to the tenets of the body to which the so-called dissenter belongs. He says they mean one thing, and the others say they mean another. Either he has a right to stay in the fold and use his private interpretation, or the whole system is a failure. We Catholics assert, private interpretation means failure and settles our controversies by the decision of the final arbiter, the Pope. Roma locuta est, causa finita est. Protestantism, accepting each man's opinion as equal to that of any other man's in religious interpretation has reached a parting of the ways, one division of which leads to infidelity and the other to Catholicism. The highway has been longer than many believed it would be, but the end is now in sight.

Every one who dies as John Logan died is a loss to his country. There are many who have gone to their death in that far off country. There are many whose names will be written on the faithful record of the strong of the soldiers are proud of. The American who fights in the Philippines does so because he thinks it his duty, not because he believes the war is right. And while we pray for peace we should work for peace. And hoping for eternal justice we should be willing to grant justice.

ECCLIASTICAL PROPERTY IN THE AMERICAN COLONIES.

The Rev. Mr. Harriman, who is preaching confiscation of church property in the Philippine Islands, may study with profit a recent article by H. K. Carroll, LL. D., lately United States special commissioner to Porto Rico, regarding the tenure of church property in that island. The conditions in the Philippines are identical with those in Cuba and Porto Rico and hence reasons which obtain in the latter places must likewise obtain in the former. It will be recalled that Mr. Harriman, who spent about a week in Manila, desired the American government to confiscate all the church property in the island. Mr. Carroll, the special commissioner, has made a careful examination of the condition of church property and draws conclusions which will commend themselves to fair minded people.

"The question of church property," says Mr. Carroll, "is by far the most important religious issue in our new possession. I want at the outset to say the common impression in the United States that the Catholic Church is rolling in wealth and has accumulated vast property in Porto Rico is at fault. * * * The Church is therefore really poor and if the churches were taken away from it, its assets would be practically nothing. After thus disposing of the allegations that the Church abounds in wealth in Porto Rico, allegations which by the way are made with the same basis of truth regarding the Church in the Philippines, Mr. Carroll proceeds to speak of the equity of the title in Church property claimed by the Church. Mr. Carroll shows that the churches were built in almost every instance for religious worship and for no other purpose. He continues: 'But the equity of the case seems to me perfectly clear. These churches were built for Catholic worship and for no other. They were built by Catholic communities; they were dedicated to Catholic worship; the state made annual appropriations for ministers to serve them; the municipalities kept them in repair; the priests were employees of the state, under the control of their Bishop and conducted the services according to the rules of the Church. To deprive the Church of this property, now that the relations of Church and state are dissolved * * * seems to me a virtual act of confiscation. This property was unquestionably consecrated by the Church for church purposes; it was so designed by the state; formal transfer was not made because it was thought unnecessary; those who paid the money were Catholics, either by profession or presence, with very few exceptions, and the expected that Catholic worship would always be celebrated in these churches.'"

Mr. Carroll concludes his article which all through manifests a spirit of fairness and justice, by pointing out that if the ownership of Church property was taken from the Church and given to the municipal authorities, the result would be to divert the churches to secular use with the consequent grave scandal to the Catholic conscience. Everywhere he says that the spirit prevails that justice would not be done unless the churches are reserved for Catholics. "It is desirable," concludes Mr. Carroll, "that the dual control should be ended as soon as possible in a way to relieve the secular authorities of the care and maintenance of the churches. They will have difficulties enough to meet without a possible civil and ecclesiastical conflict."

If those whom the government send to the Philippine Islands show the same spirit which seems to have animated Mr. Carroll regarding the Church in Porto Rico, there need be no fear but what a settlement satisfactory to all will be reached.

JOHN A. LOGAN'S DEATH.

John A. Logan, son of the famous fighting general of the same name, was killed while leading his company, the Thirty-third regiment, in an engagement at San Jacinto, in the island of Luzon, a colony of the imperial republic.

Before leaving for the Philippines he made the following statement:

"If it is ordered that my life goes out on the battlefield, I hope it will be leading my men against the enemy."

His hope was realized, alas, too shortly after he uttered these words. And when the Filipino bullet found his breast and he fell bleeding and dying upon the newly acquired territory of the republic, the hopes of a fond, proud mother, who loved her boy with all the intensity of a strong nature, were dashed pitilessly upon the rocks of fate. And when the news was carried to the wife, who had prayed for his safety, the cry of the broken-hearted was uttered. The little ones who gathered round her knee could not realize that the good, kind, manly father, so full of life and buoyant hope, lay under the stars which blazoned forth the glory of the southern cross, with the calm peace of the dead upon his handsome face.

While his death may be a battle cry for his comrades, and his courage may be sung by poets and his deeds recorded by the historian of the future, yet the dull pain around the hearts of those who loved him and reckoned on his protection, will not be less, and the thought will grow in the hearts of his countrymen that his life might have been spared until the full fruition of his manhood and wisdom prevailed in the councils of those who sit at the head of the government.

After all it is not the part of a great nation that stands, or claims to stand, for liberty and enlightenment, to war against the weak and take the liberties of a people from them. Who can say but what the Filipino war would be a thing of the past if those people had been promised their own government, in the due course of events. We prate about destiny. Destiny has led more than one nation into the throes of dissolution. It has made of more than one nation a ragtime diversion. A scenic production remembered only by the dead.

We carve our own fortunes as nations. If we step beyond the confines set for us we are sure to grasp problems too large to control, and then destiny plays savage pranks with us for our folly.

Every one who dies as John Logan died is a loss to his country. There are many who have gone to their death in that far off country. There are many whose names will be written on the faithful record of the strong of the soldiers are proud of. The American who fights in the Philippines does so because he thinks it his duty, not because he believes the war is right. And while we pray for peace we should work for peace. And hoping for eternal justice we should be willing to grant justice.

NOW COMES BISHOP DOANE.

Bishop Doane of the Protestant Episcopal church in an address delivered at Albany, N. Y., on the 14th inst., thus speaks of divorce, which seems to be splitting the Protestant Episcopal church asunder.

"I am most urgent that we should consider the duty of giving a tone to society, in the hope that, when it can be induced to do so, it will be a power against God's law, there will be a power at work far more efficient to arrest the evil than can be measured by its good influence upon those who are determined to sin. Speaking practically, I beg you to consider whether the extension of the social crisis does not demand the heroic treatment of absolute and unvarying prohibition."

"If this church can by any language or by any enactment of canon or rubric rid herself of her unwholesome marriage against divorce she will have set up a barrier against the foul tide of the degradation of the family, of the deterioration of the home, of the ruin of the current aside until it finds its way where it belongs, into the sewage and not into the sources of supply."

Like all of his conferees, Bishop Doane misses the point. It is not society, at least society which professes belief in Episcopalianism, which is pressing upon us, so much as the church which professes to carry to society the Word of God. The Protestant Episcopal Church, as a church, has condoned divorce in all of its aspects, and it is only now when it seeks to stand against the ruin which its own negligence has wrought that it is seeking to find a scapegoat for its errors of omission and commission as well.

How long will Christian men daily with this great evil in American social life? There is only one view of divorce which can save society, and that is the Roman Catholic view.

SHAKESPEARE'S RELIGION.

In the middle of this century the assertion was common that Shakespeare was an orthodox Protestant. Since that time critics have become less positive in their belief, and nowadays the majority of them rest satisfied in declaring that Shakespeare was the pioneer of modern thought. Both of these statements Mr. H. S. Bowden, in his volume "The Religion of Shakespeare," proves to be unfounded. His proof of the first is the manuscript of the late Richard Simpson, an eminent student of the Elizabethan dramatists, who was well known about the middle of the century, and who, in his research, had access to the best collections of documents on Shakespeare. As both classes of critics above noticed believe that Shakespeare was a product of the Reformation, Mr. Simpson and Mr. Bowden enter at length into a discussion for the purpose of showing that Shakespeare was not only not in harmony with the spirit of the Reformation, but that he was antagonistic to it. Since does not permit us to give the quotations advanced to substantiate the statements; for those the reader, if interested, will have to consult the work itself. We will rest content with outlining some of the arguments. Beginning with Shakespeare's use of imagery, one of his chief poetical characteristics, we find that most of his figures and images are drawn from religious subjects. Since Shakespeare was free to choose either the old creed or the new, never allowing himself to be hampered by dramatic conventionalities, and since, moreover, he would have been far more in harmony with the dramatists and the spirit of the day had he rejected the use of symbols drawn from Catholic subjects, the au-

thor naturally concludes, that, references to Catholic ritual and customs are extremely significant. Shakespeare never under the ribaldry of the day regarding priests and nuns and friars; and, moreover, in recasting anti-Catholic plays, such as "King John," he carefully expunged adverse remarks about religious orders.

Shakespeare's view of nature is essentially Catholic and opposed to the Protestant view of Reformation times. Protestants believed that nature was discordant; that sin had ruined the entire man; that in saint and sinner there were no outward distinctions, for sin had made "an intimate, profound, intricate and irreparable corruption of the entire nature, and of all the powers, especially of the superior and principal powers of the soul." This corruption of the sinner extended to all his works. "His corruption," subjective and intrinsic; his justification is objective and extrinsic. Since this is so, another consideration arises. There is no use of sacrifice on the part of man. Sacrifice is an intimate part of Shakespeare's love, and hence is not Protestant, but more of that later. Shakespeare views nature as harmonious and beautiful and orderly. He is eminently a nature poet; nature to him is not accursed; it is the mirror which reflects all human interests—joys, sorrows, vices, virtues. Nature furnishes great moral lessons to him.

In his treatment of love Shakespeare distinguishes closely between pagan love, which is dominated by the senses, and Christian love, which exalts the spiritual part. The object of such love is not the human body in itself, but beauty of character and soul shining through the body. "Since the object of true love with him is the eternal truth, goodness and beauty, and is only to be won by the renunciation of all else for its sake, love and religion with Shakespeare become identified and religious love bears an essentially sacrificial character. * * * In what religion, then, is the idea of sacrifice shown?" Not in the Protestantism of the sixteenth century, for it, expressly declares that it is not in faith, but in man's works, that lies the way of salvation by election alone, and the correlative idea of the worthlessness of works, which excludes utterly the sacrificial idea.

Protestantism, so material and negative in its tendencies, was unfitted to give birth to a great poet. It forbade mystery, and hence it is that when touching the mysterious, Puritanism's greatest poet, Milton, fails. His heaven is dull, flat and prosaic. God justifies himself, all the secrets of heaven must be laid bare and explained according to human doctrines. Mr. Taine declares that Adam and Eve, taken just two provincials when at dinner with the angel. "What dialogue! Dissertations capped by dissertations, mutual sermons concluded by bows. What bows! Philosophical compliments and moral smiles. * * * This Adam entered Paradise via England." Now Dante is just as precise and detailed in his accounts of the doing of supernatural beings as Milton, but his poetic descriptions are truly poetic and grand. This is because he deals in mysteries, and leaves mysterious the ways of God to man. "It is because he works on the lines of dogma and mystery, the idea of the supernatural fixed for him by his faith. The Puritan poet, on the other hand, had to draw exclusively on his own human and utterly inadequate conceptions, and thus, instead of sublime, he becomes grotesque. Milton brings down heaven to earth and makes spiritual things terrestrial. Dante transports earth to heaven and shows all transformed in the light of God's anger or of his love." Protestantism, in trying to explain everything, crushed the imaginations of men and could not produce a pre-eminently great poet.

Another point which Mr. Simpson accentuated was Shakespeare's adherence to scholastic doctrines. The Reformation was, if anything, an attack on the scholastics. Much of the moral teaching of Shakespeare is Thomistic, i. e., his doctrine of the genesis of knowledge and its strictly objective character; the power of reflection as distinctive of rational creatures; the formation of habits intellectual and moral; and his whole view of the operation of the imagination and faculty. He also insists upon the individual and permanent subsistence of each human being, and the law of subsistence flowing therefrom—all of which is in opposition to the pantheistic idea. He teaches the eternal consequences of single acts and repudiates suicide. He is also a casuist, and in that one thing alone is diametrically opposed to Protestant notions.

Mr. Bowden's volume also goes at length into external evidences of Shakespeare's Catholicity, such as church and court records in Warwickshire, evidence from contemporary writers, both of a negative and positive character; he also discusses the objections found by Protestants to arguments that make Shakespeare appear a Catholic.

THE JEW.

(By REV. J. NILAN.)
Shylock—I stand for judgment: Answer; shall I have it?

Centuries have been passed in dealing out to the Hebrew race the harsh answer implied in the portrayal of Shylock by the genius of Shakespeare. Throughout all this severe and unrelenting trial of the patient Hebrew, how bravely he persists in asserting himself. Without national recognition, he has kept unshaken by mongrel mixture. Not only his ethics but his individual qualities, pure as his individualized race, the Celt, the Saxon, the Norman can hardly be identified with the distinct peoples. The red or fair-haired descendants of Heber may be easily distinguished from his Caucasian neighbors as he with the dark Semite face and the hooked nose. In this alone the Jew evinces superior traits of physical predominance, deserving of admiration. Nor is he less remarkable in his intellectual and moral eminence. In every department of art where keen intellect, combined with spiritual sublimity, the Jew can nobly hold up his head with dignity.

It was well for mankind if the thrift of the Israelite could be engrafted in some races apathetic by nature or habit. There is no need to say their habits of social or political economy as mere avarice. Generosity finds suitable expression amongst the race that has been plundered in every age of its history and by every nation that had the power to do so.

The gallant and poetic Celt might learn much for his own elevation in the struggle for supremacy from the patient and practical Jew. Many of these men restlessly plodding from house to house with mercantile missions in their keen eye and treasure-breeding packs on their sturdy backs are quietly but surely getting possession of the land, well knowing that they who have the land have the wealth of a country. Their sobriety deserves its own recognition. Let the Celtic Celt and Teuton earn from the retentive son of Israel, and the faith of Abraham may be better understood.

A CLOSER UNION OF CATHOLICS.

Editor Intermountain Catholic:
Allow me to congratulate the management of your paper upon the manner in which you have so far kept the promises which you made in the announcement of the consolidation of The Intermountain Catholic with The Intermountain Catholic. It seems to me that your paper is calculated to bring about a closer union of Catholics in the Intermountain country than could be possible from any other source. Your journal bears evidence in its columns of being what it purports to be, the organ of the Intermountain Catholics in the Intermountain states, and not the organ of a single diocese. This, in my judgment, is as it should be.

Please find enclosed a renewal of my subscription for two years in advance. Sincerely,
SACERDOS.

The above is from an esteemed subscriber in Montana, and we beg to assure him of our kindly appreciation of his generous words.

A closer union of Catholics in Montana, Idaho, Utah, Wyoming, Colorado and New Mexico is what The Intermountain Catholic seeks to accomplish. The local news from all these states will, we are satisfied, serve to bring the readers of The Intermountain Catholic to a closer knowledge of Catholic life in all parts of the Intermountain country than they have found possible hitherto.

The different Catholic societies, such as the Ancient Order of Hibernians, Catholic Knights, the Knights of St. John, and Kindred organizations, will find in the columns of The Intermountain Catholic a knowledge of the work of these organizations in their respective communities. We are satisfied that the view which our clerical friend from Montana takes of this particular mission of The Intermountain Catholic will find fulfillment.

LIBERIA'S PROGRESS.

Though we have never been inclined to boast about our only experience as a nation in colony planting and have never in the late discussions used Liberia as in any sense an example of our success in colonial affairs, still we cannot help but feel cheered and encouraged by the news which has just come across the seas that, for the first time in twenty-five years, Liberia has paid the interest on her public debt. In 1871 Liberia floated a debt of \$500,000, mostly in England; three years later she was unable to pay the interest and it has lapsed ever since. The bondholders had given up hopes of ever getting their money, for the colony was constantly falling behind. Recently, however, a new source of wealth was discovered in the rubber of the district. The Liberian rubber syndicate, an almost entirely English concern, has paid such royalties into the treasury as to enable the arrears of interest to be wiped out, by an arrangement with the bondholders in which they agreed to accept \$5,000 in full for back interest. A further arrangement has been made to reduce the interest from 7 per cent to 3 per cent, rising to 1 per cent every three years until the extinction of the loan. Naturally the renewed prosperity of the colony, which has been for many years a plague spot almost in the eyes of European nations, has drawn the attention of Europe to it, and it is said that designs are forming to bring it under control of one of the powers. American negroes are at present at the head of the government and of course in any agreements that are entered into the United States would have a voice.

MR. BRIGGS AND FATHER LAMBERT.

Mr. Briggs, who has some connection with the Catholic University in Washington, has appeared in public print twice within the last six months. On both occasions Mr. Briggs' articles appeared in the Catholic World, and were labored attempts to furnish the administration with philosophical and theological truth of the correctness of its position regarding the Philippines. To the priests of the country Mr. Briggs' essay into theology will furnish amusement, and the opinion will no doubt occur to many that the Catholic University should have a censor to overlook the matter of its professors, if Mr. Briggs is a fair sample. Father Lambert, in the Freeman's Journal, has demolished the notions of Mr. Briggs and made ridiculous his claim that Catholic philosophers and theologians are in line with those who would justify the attitude of our government toward the Philippines by Sacred Writ.

Mr. Briggs seems to us to be a failure.

GENERAL FUNSTON AGAIN.

General Funston has just passed through the Intermountain country, and every man, woman and child therein is sure to have heard of him. General Funston, familiarly known as "Private," is perpetually in evidence. From the time he left Topeka until his arrival in San Francisco no reporter will be without an opportunity of interviewing the intrepid Kansan who swam into notoriety in a moment through a Dixon creek.

Considering the multitudinous interviews which General Funston has given to the American people during the past fortnight, The Intermountain Catholic suggests to President McKinley that he omit his message to Congress next month. Funston has spoken—nothing more is to be said. Funston has dealt with everything in and about, above and beneath the Philippines. He has a view and a policy on everything connected therewith. Of course, there may be a few of us who will pardon Mr. McKinley if he does not coincide with all the views of the aqueduct general.

Funston, like Hobson, seems to have considerable trouble with his mouth.

Here's to you, Father Malone! May your new journalistic enterprise—the Intermountain Catholic of Salt Lake City, Denver and Butte—never lose its attic flavor.—Buffalo Union and Times.

The Long and the Short.

A Texas cashier who has recently disappeared was six feet tall and twelve thousand short.—San Francisco Examiner.

THE REAL INTELLECTUAL WOMAN

Just now, when the Catholic woman, with a touching mixture of docility and ambition, is asking herself the question "How far she is justified in participating in the modern movement of the advancement of woman," it may not be amiss to call to mind a little work bearing on one phase of the subject, which was published long enough ago to be now in danger of becoming forgotten. And yet this would be a pity, for though it is an old book, its ideas are still new. It is the great Bishop Dupanloup's work on "Stodious Women," a translation of which appeared in this country in 1893, published by Patrick Donahue of Boston.

When we remember the ideas that prevailed even twenty-five years ago, on the subject of the education of women in America, no less than in France, the work of the famous bishop of Orleans seems quite radical and revolutionary. Certainly it was so far ahead of its time, that reading it today, one cannot but feel that it is still applicable to the situation. For although Mr. Dupanloup's ideas on the education of women are now held by many men and women, by far the greater number hold as yet to the opinions he so ably combats in this book.

These opinions he sets forth in his opening chapter by a few quotations from De Maistre, who viewed the question of a higher education for women with sentiments of horror and foreboding. Though De Maistre wrote so long ago, we all know a great many very good people—women as well as men—whom his ideas would suit very well today.

Our noble champion proceeds to answer M. De Maistre as follows: "All M. De Maistre's theory reduces itself to this: Women must remain in their own province and not usurp the province of men. Yes, certainly, the only question is to know what is the province of men. Is man by divine right the sole master of the kingdom of intelligence? God has given him more physical strength and I agree with M. De Maistre that, notwithstanding Judith and Joan of Arc, women ought not to aspire in any way to wield the sword, or to be generals of an army. But is their intelligence exactly proportioned to their physical force, and is it subject to the same conclusions? I have never thought so. It seems to me that St. Theresa is as capable as M. de Maistre of managing a pen. * * * But, doubtless the great merit, the incomparably honorable aim of a woman is to bring up her children well, and to make men of her sons, as her greatest gratification, and her first duty ought to be to make her husband happy. But to make a husband and children happy and good, to make men of her sons, 'brave lads,' as M. de Maistre says, 'who believe in God and do not fear cannon,' a woman is needed who has a strong intelligence, judgment and character, who is persevering, industrious and reflecting. * * * In one word, the worthy and intelligent companion of her husband."

Our author goes on in his third chapter to strengthen his arguments by quoting a long list of the most shining examples of illustrious and learned Christian women from the first days of Christianity down to his own day. He mentions women famous in every branch of science, letters and art known to the early and middle ages, and an imposing and magnificent array it is of splendid women noted for their profound intelligence and canonized for their exalted virtues. It is noticeable that the list dwindles as it approaches modern times. One is led to wonder and to seek reasons. The author himself presently suggests one which throws much light on the subject, and which must have rather startled the world of his day. This is it:

"The prejudice against the cultivation of the intellect in woman is one of the most culpable notions of the Eighteenth century—that century of illogicalness and impiety. * * * It was advantageous for those profligate husbands to have worthless wives. * * * A superior woman obliges her husband to reckon with her. He is forced to be induced by the controlling power of an intelligent mind, and he does not feel himself at liberty to follow all his caprices, and this is the reason why vicious. * * *

A terrible spectacle was presented to the world of the corruption of French society at that period. How could M. de Maistre—who had under his eyes the remains of this corruption, and witnessed the chastisements that it deserved, fail to see that the degraded position assigned to woman was one of its first causes, and that the prejudice against the intellectual elevation of woman was the natural offspring of vice?"

But the author of "Stodious Women" is not content with championing the right of women to intellectual development, he goes further, and asserts that it is a duty. If it were only a right, woman might choose to sacrifice it; being a duty, they are not free to do so. On the subject of woman's place in the social organism, he has this to say: "Until you have persuaded woman that she is created first of all for God, next for herself and for her own soul, and lastly for her husband and her children, but after God, with God, and always for God, you will have done nothing either for her happiness or the honor of your families."

"This excessive absorption of the personality of the wife in her husband was, perhaps, useful for the ancient matriarchy; * * * but the Christian woman feels she has another destiny. * * * The Christian woman feels upon herself as the companion of man, as his helpmate, as much in earthly as in heavenly things. * * * She thinks that the husband and wife ought to help each other to become better, and after having together formed children for eternity, to share with them the same happiness forever. For such a destiny, the education of women cannot be too consecutive, too masculine, or too serious."

The contrary system rests in a pagan view of their destiny."

The chapters on the "Danger of Repression" and the "Fatal Consequences of Ignorance and Frivolity in Women" are worth publishing entire and scattering broadcast as tracts for the benefit of the prejudiced. They are no less suited to the conditions of today than they were to those of a preceding generation.

On the subject of the advantages of intellectual development to woman in

her capacity as wife and mother, she good bishop is so luminous, convincing and inspiring that the temptation to give a few extracts is irresistible.

"Is she only a mother to give birth to her children, giving up afterwards to mercenaries the functions of maternity?"

"It is a mother's duty to attend to the soul as well as to the body of her child, and to be more than a physical mother, to be an intellectual and moral educator. For the former, so many people can help her; for the latter, unless she is surrounded with obstacles, she relies alone. To follow the development of mind, and the studies of a young man to watch over him, to guide him, to influence that is given by a mother's confidence and admiration, all this implies a combination of intellectual qualities which are far from ordinary."

"How many mothers have lost power over the souls of their sons because they have been unable to nourish and to develop their intellect, as they have done their physical being? To be a mother, a mother in all the elevation, the extent, and the depth of the word—that alone justifies all the noble efforts of a woman to acquire the greatest superiority of mind. Now, if you admit that the intellectual development of woman ought to be encouraged, even from a useful point of view, the development must be complete, and no arbitrary limits to it must be fixed beforehand."

"With regard to her husband, intellectual work makes a woman worthy of him, provided he is intelligent. No unity can last in married life unless the fellowship of hearts is accompanied by the fellowship of minds. * * * A woman who has studied shares her husband's serious occupations, she supports him in his labors, in his struggles. She follows her husband and precedes her sons. * * * She does not make a boast of it, but she rests securely in her happiness, for she is confident that nothing can disturb a union which has for its basis the perfect fellowship of two souls and two minds, and that the love of both will last as long as the souls whom it unites."

In reply to any objector who may say that the scope of woman's education has widened greatly since Mr. Dupanloup wrote his book on "Stodious Women," let the following extracts serve for an answer, as they were intended to serve in the author's own day:

"But, say my objectors, 'young girls are taught a vast quantity of things during their education.'"

"Doubtless they are, and this is exactly what I complain of. Girls have not to take a degree, and all their education tends to give very extensive and very superficial general notions. Nothing serious, grave or deep, but a smattering of everything. It is evident that such desultory efforts cannot produce any really good results. In this way a little of everything, and nothing properly, is known; no developed talent; no faculty, not even a serious taste for anything is obtained. These half-talents, these tastes of superficial study, do no good. This is exactly what is wanted to shine for a moment, and to fall short of being 'something' or 'somebody.' This is exactly what is wanted to leave off doing anything as soon as the education of the convent is over. Now, it is precisely an opposite course that ought to be adopted. If the object is to produce serious and persevering women, who may one day be useful to their husbands and their children, 'I cannot state everything here, and write a whole treatise on education; I will only say, as a sort of recapitulation, that the essential principle is this: A girl must be brought up in a complete manner. What does this mean? It means to develop her intelligence, her heart, her conscience, her character, at the same time as her practical faculties, without neglecting her health, her physical strength, and her will. In this, she must be brought up in a complete manner, her outward charms; in one word, to render her capable of forming not only an element in the life of man, but of sympathizing with his thoughts, and to realize in marriage that intellectual union which is the perfection of a moral bond and a fellowship of interests."

"With this last extract, it is safe to leave the reader, since it alone justifies the claims that this old book is really a new book. Nothing new on the subject of woman's education has yet been said, and even in our American colleges for the higher education of women no broader, completer or more exalted ideal has been set. In reality, these very colleges are working along exactly the lines marked out by this little paragraph of the good, the great, the Catholic Bishop of Orleans."

"ALONE WITH THE DEAD."

BY MARGARET J. BRENNAN.
Down stairs in the darkened parlor late the form of a mother at rest. Her eyes were closed, her face of peace and her hands folded on her breast. As I sat there in silence with my heart so sad and sore, I thought of the grave where she would be laid from my sight forevermore.

Never again to caress her, never again to be so near her as I am now. The face of my one best friend on earth, which now lay still and cold. I thought of her last words, I thought of her prayers she taught me, to be resigned to God above.

I thought of her smile to greet me as she would, with words of love and blessing, which I'll hear, ah, never more. For her life was close to mine, and her voice is hushed and still. And through it all I bow my head, for it is God's holy will.

Last night as she lay dying, upon her bed of pain, She called me to her side and said, "My child, we'll meet again. I stood at knee when I was broken brow, as the tears down my cheeks did flow. And I promised her, my broken heart to be good where'er I go."

Although she has gone and left me in this wide world to roam, She promised that she would watch over me, and I'll be true to her. Her rosary beads she gave to me, and said with her last breath, "Be faithful, my child, and you'll meet a happy death." Natick, Mass.

McKinley and the Flag.

Says the Omaha World-Herald: Mr. McKinley, in every speech delivered in his stupor, told this fact, takes occasion to express his gratification that the people of the United States are still patriotic and true to the flag. The American people were patriots and lovers of the star-spangled banner when Mr. McKinley was one of the youngest of the future time. They